TOWN & COUNTRY CHURCH

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No. 79
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The Country Minister Who Aided City Children

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PACIFIC SCHOOL
OF RELIGION

• In the spring of 1877, which was seventy-five years ago, the Rev. Willard Parsons was preaching in the Presbyterian Church at Sherman, Pa., on the text, "Inasmuch as ye did it unto the least of these my brethren, ye did it unto me." It was a warm day in Northeastern Pennsylvania and Mr. Parsons was talking about the discomfort of people who lived on the lower East Side of New York City, where he had previously served a church.

The Practical Bearing

Mr. Parsons was ready with an application. The "practical bearing," which the pastor approached with some "trepidation," was to urge "the bringing out into our homes some of the waifs and outcasts from the city." The picture of the children in New York as revealed by the pastor must have been a vivid one. The parishioners were "impelled" to ask their pastor to go to New York and bring back sixty children for visits in the homes of the families of Sherman.

Now the *New York Herald Tribune,* which soon took hold of the idea and made it the Fresh Air Fund, a charitable corporation encouraged by but independent of the newspaper, suggests that if the zealous minister could preach another sermon in the church that still stands at Sherman, he might take the same text and add to it some such words as "compassed about with so great a cloud of witnesses."

In the intervening years 100,000 families have served as hosts in the friendly towns. It is said now that there is "hardly a town" within three hundred miles of New York which has not at some time or another had a family serving as host. In 1878 more than one thousand children went from New York streets to the country places. These latter years seven thousand youngsters have gone annually and currently. There are one thousand friendly towns. In 1882 the headquarters was moved to the *New York Tribune* whose presiding genius, Whitelaw Reid, organized the Tribune Fresh Air Fund Aid Society. The Fund also has a camping program that reaches about three thousand children a year. The number of contributors has been twelve to sixteen thousand a year.

Three Quarter Million Children

Three-quarters of a century after the sermon, three-quarters of a million needy city children of all nationalities, creeds, and religions have gone into towns in thirteen states. It seems that the hosts in the small towns had an active interest in "Americanization." And the city leaders, to this day, are committed to the idea of teaching citizenship by sending small boys and girls from the metropolis to the place where the young may glimpse the whole community, and sense a bit of the way it works, and learn something "of the responsibilities of American citizenship."

A cardinal, a rabbi and a minister alike speak well of the plan. And the city people who direct the Fund say that in big cities "the pressures of daily life are so great, the life of the community so complex, the machinery of government so ponderous, that there is little incentive and even less opportunity to know and to participate actively in community life."

So the sponsors of the Fund seek for the thousands of children "who live in the depressed areas of the world's largest metropolis" the opportunity to mingle with people who live close to the soil, on farms or in small towns. If America is to remain a strong nation, we must nourish in cities the democracy whose grass roots were first planted in small communities. Some families in friendly

towns have been teachers of democracy for three generations.

The Fresh Air Fund describes the workings of the program as follows:

The Friendly Town Program

The Fund could not accept the responsibility of sending children to the country if there were no check on the homes that would receive them; nor could it handle from the New York office the local details of the visits (arrivals, departures, changes in plans, etc.) for 1000 localities.

Being a Friendly Town is essentially a community affair and, as such, is best conducted by a group of responsible local citizens. Like other community efforts, the Fresh Air cause needs local champions to encourage the interest of fellow-citizens. The Fund's experience shows that the representative committee method is not only the democratic way of administering the Friendly Town program, but is the most effective one as well.

How a Committee is set up

Each spring the Fund sends out representatives who travel throughout the thirteen state Friendly Town area. What the representative does in a particular community depends on the pattern of Fresh Air work already organized in that community.

Some communities have permanent committees (the arrangement most preferred by the Fund). These may elect their own chairman or ask the Fund to do so. Chairmen and members may have a regular term of office, or they may be elected as old ones drop out. Such committees leave the Fund representative free to spend all her available time in meeting with the committee, giving them the latest news of the Fund, making suggestions for the coming campaign for invitations and helping to solve any difficulties that may have arisen. This, the Fund feels, is much more useful and efficient than organizing a new committee every spring.

In some communities an established organization, such as a service club, woman's club, fraternal group or other civic organization, is the official sponsor of Fresh Air work—in which case they elect their own chairman, run their own show. The Fund representative's job is mainly one of helping them, in whatever way they may desire.

However, if the community is new to Fresh Air work, or if the previous committee is defunct, the Fund representative may have to start from the ground up, finding a suitable chairman and assisting in forming a committee. But in general, the Fund believes strongly in local initiative by chairmen and members. It is preferable to the appointment of committees by the Fund representative.

There are outstanding community achievements on record, modestly begun, when an individual has written to the Fund asking about entertaining a Fresh Air guest and triumphantly ended by the whole community having become involved and having invited 100 or more children.

Committee make-up

Experience shows that the best work is performed by committees of not more than ten members, all of whom are genuinely interested in the work. When the number goes below five, the community character of the committee is apt to be lost.

Much of what the Fund hopes to accomplish depends on having a thoroughly representative group. A local physician, the newspaper editor, the clergy, among others, will be great assets. The possibility of new sources of leadership should not be overlooked.

How Committees Operate

Once the committee is organized, all communications should be directed to the Fund office rather than to the field representative. The closer the cooperation the better. It helps the Fund to know how the campaign for invitations is progressing. The Fund can often help the committee by supplying information and by furnishing assistance with difficulties that may arise.

Two weeks before the children are scheduled to arrive, the committee chairman sends to the Fund office a green invitation sheet listing the hosts who have invited children. The Fund then undertakes to locate a needy child to fill each request. This is done entirely through the sixty or more cooperating social agencies, referred to as "Recommending Agencies." These agencies are settlement houses, hospitals, churches and other public and private organizations devoted to helping those in need.

When the children have been selected, they receive a medical examination and a 24-hour pre-departure examination for cleanliness and freedom from any sign of contagious disease by a Fund nurse. When they assemble at the railroad station, all are wearing tags indicating their destination and host. Meantime the local committee chairman has been notified exactly when the children will arrive and has been given all other pertinent information.

When the youngsters arrive, the chairman sees that each child goes to his assigned host. Two weeks later the whole process is reversed, and the Fresh Airs are on their way back to the city.

"Preserving the Family Farm"

• Good farming requires good land, adequate equipment and technical know-how, all of which requires an outlay of considerable money.

In order to help young people get settled on the family-type farm, Congress created the Farmers Home Administration. Margaret C. Browne, Home Management Specialist for the F.H.A., describes the Administration's activities in a recent issue of the *Michigan Christian Advocate*. Its program helps several thousand families each year who "put down their roots in the community, take part in its activities, attend and support the churches.

"The rural church reflects the financial standing of its members. The strongest rural churches are usually found where people are 'rooted'. . . . What is good for the land is good for man—and the Church."

Easter

• O Thou who didst make the stars and turn the shadow of death into the morning, we praise thee for the coming of spring, for the resurrection of Jesus' spirit over pain and death, and for the assurance that Easter brings to our lives.

With the opening of flowers and the hallelujahs of praise, we know that our loved ones who have passed through the gateway of death live with thee in a more abiding world. Because of his conquest, we know that love is immortal; that death is only a horizon, and a horizon is only the limit of our earthly sight. Lift our vision, that we may see beyond the changes of time to the things that never pass away.

Give us faith to realize that every truth that is trampled down by evil and every ideal that seems to be buried in darkness will rise again. We know that right will prevail over wrong and life will overcome death. Awaken our minds to the glory of Easter morning. As Jesus conquered the shadows of the tomb, so may we overcome the evils that keep our lives from being what they should be. Attune our thoughts to songs of victory, that we may be one with the company of those who live with thee in eternal joy. *Amen.*

—Robert Bartlett in Boys' Prayers (Association Press)

Photograph by Philip Gendreau, N. Y.

Real Presence

IVAN ADAIR

Not on an altar shall mine eyes behold thee,
Tho' thou art sacrifice, Thou too art priest;
Bend, that the feeble arms of love enfold thee,
So faith shall bloom, increased.

Not on a cross, with passion buds around thee,
Thorn-crowned and lonely, in thy suffering;
Nay, but as watching Mary met and found thee,
Dawn-robed, the Risen King.

Not in the past, but in the present glorious,
Not in the future, that I cannot span,
Living and breathing, over death victorious,
My God . . . my Brother-Man.

—From the Poetry Review, London, quoted in The World's Great Religious Poetry.

The Legend of the Dogwood

• There is a legend that at the time of the Crucifixion the dogwood had been the size of the oak and other forest trees. So firm and strong was the tree that it was chosen as the timber for the cross. To be used thus for such a cruel purpose greatly distressed the tree, and Jesus, nailed upon it, sensed this and in his gentle pity for all sorrow and suffering said to it:

"Because of your regret and pity for my suffering never again shall the dogwood tree grow large enough to be used as a cross. Henceforth it shall be slender and bent and twisted, and its blossoms shall be in the form of a cross . . . two long and two short petals. And in the center of the outer edge of each petal there shall be nail prints, brown with rust and stained with red, and in the center of the flower shall be a crown of thorns, and all who see it will remember. . . ."

Presbyterian U. S. Rural Minister of the Year

• Alexander Bartus, 1951 "Rural Minister of the Year" for the state of Louisiana, is pastor of the Hungarian Presbyterian Church in Albany of that state. The designation was made by *The Progressive Farmer,* through its religious department, which yearly designates the "Rural Minister of the Year" for each state in which the magazine is circulated.

The selection was not a surprise to the residents of Albany and the surrounding communities, for Mr. Bartus has endeared himself through his many activities.

In addition to being a preacher, counselor, and a friend to all his fellow Hungarians, Mr. Bartus is a teacher, editor, a farmer, bookkeeper, and a community builder. He has achieved considerable distinction in each activity. It is easy to understand why he is one of the best known and best loved men in his area.

Progress

The Bartus family was the eighth Hungarian family to settle in Albany. That was when Alexander was a boy of nine years. He still reads native books, speaks fluent Hungarian, and prepares a weekly sermon in that language for his people.

Here descendents of a group of Hungarian immigrants form the center of one of the most thriving agricultural communities in Louisiana. Mr. Bartus wants the culture preserved. But he doesn't believe in turning his back on American ways.

The six Bartus children all went to college and Mr. Bartus has encouraged his flock to see that their children likewise enjoy educational advantages. The Bartus children are now all away from home, except for one daughter who has a Master's degree but came home to teach in a nearby town when her father suffered a heart attack.

Mrs. Bartus, too, is of Hungarian descent, and works hand-in-hand with her husband to care for their flock. The parsonage and the Hungarian church next door to the parsonage are kept neat as two pins.

Community House

Then there is the Community House, which the Bartus family built and which is probably the answer to the lack of juvenile delinquency in the area. This building has a projection room for movies, a library and a stage. There is a big kitchen where Hungarian dishes are prepared for various gatherings. There is room for dancing and it is here that the Hungarian dances are practiced. And there are monthly entertainments which are attended by young and old.

It is here too that the annual festivals are held. For these events which have won southwide fame, everyone dons native costume. Hungarian music fills the air. And the singing is usually led by the Rev. Alexander Bartus, who also leads the prayers of thanksgiving for abundant crops.

Qualifications

In nominating him as rural minister of the year, Soil Conservationist Frank Womack listed some of Alexander Bartus' qualifications as follows:

"The Rev. Mr. Bartus is part and parcel of practically every phase of community life in Albany and Livingston. He's taught 'math' in the high school. He helps put out a weekly paper and writes a column, 'Around and About Livingston Parish.' He is a strawberry farmer—a good one! He is associated with the farmers' association, has helped keep the books and issue the checks during the strawberry and vegetable seasons. In fact, he gave them their first system of bookkeeping and accurate record.

"He has been for years the guiding light in Boy Scout and 4-H activities. He served on practically every board which had to do with rationing and wartime needs. He's the active vice president of the Livingston Fair Association and a leader in the expanded better-fair program now under way. As far back as the 20's, he assisted in the organization of a farmers' cooperative (buying and selling organization) under the Farm Bureau system. To do this he had to withstand ridicule and criticism—neither of which daunted him in his determination to do what he thought was best for his people.

"He cooperates actively with all other churches in any enterprise, spiritually or otherwise, for the betterment of his community and parish."

—From an article in the Baton Rouge *Morning Advocate*

A Farmer's Prayer for Easter

We bow our heads, we open our hearts.

Who painted the rainbow in the sky?

Who greened the grass, arrayed the lily?

Who fed our mockingbird through the winter and sent him back again all that way to sing atop the cupola on our barn?

Who put the gambol in those lambs, and the merry gurgle smiling through the clean slobber on Baby's face?

Who broke the brown cerements of the seed with a frond so tender you never could imagine how it ever got out?

Who made a little farmer feel as strong as an ox?

Yet as gentle as an ewe with twins?

Who baled this family together with bonds of love, and work, and beauty?

Our Lord.

Our Risen Lord.

Oh, we thank Thee!

Amen. . . .

—Samuel R. Guard
Reprinted from *Breeder's Gazette*

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The Mission of the Church in Training Pastors for Rural Leadership

LAURIS WHITMAN

• Before giving adequate consideration to the question of training rural ministers, it is necessary to know some of the factors which help to make these ministers effective leaders in the rural communities in which they serve.

The rural leader, in whatever capacity he may serve, should have an understanding of the rural life of which he is a part. This means that he must be aware of and able to interpret the significant changes which are taking place all about him.

Expansion

Rural society has experienced great changes in recent years and still further changes appear imminent. The little neighborhood with its compact social group and its strong in-group feeling no longer serves as an adequate base for rural leadership in a day when the boundaries of the community are constantly expanding and the unity of the locality group must always be considered in relation to the diversity of special interest groups.

The rural pastor will do well to recognize the fact that these changes have not passed him by, but have placed him in a different relationship to his community. The day has long since passed when the minister was the best educated man in the rural community and when people in the community at large respected his judgments and counsel simply because he was a minister. In this increasingly secularized rural society, he is often merely one professional man among many professionals and, especially if he is not well trained, he may find that other professions have a distinctly higher status rating than his.

Special Interest Groups

The minister who aspires to rural leadership must understand the principles of rural community organization and be able to work with existing organizations for constructive purposes in the rural community. He has a definite contribution to make to these groups, and many times he will discover that his own life and service is enriched by his cooperation with them.

The pastor who would be a rural leader should have a deep interest in the community itself and seek, through his leadership, to develop better community relationships and strong community loyalties.

Training Responsibilities

Training rural ministers begins with the local church and extends to every agency. It is easy to leave it to the seminaries and to say that training ministers is their responsibility. But to do so is to turn our backs upon reality. The seminaries need our help—they need the help of the local church, of the state and city societies, of the national boards and societies—and in the final analysis, they are responsible, morally if not legally, to the total constituency.

It is a task of inter-related responsibilities, this task of training ministers for rural leadership, and we can solve the problems involved only through a program based upon this principle.

The local church is the source of supply for the ministry. The roots of any recruitment program must be in the local church. It is here that the seed is planted or to modify the figure, the twig is bent, so that there develops the awareness of a call to the ministry.

The local church can be a field of training for theological students and young ministers. There is need for local churches where student pastors can work, under the direction of colleges and seminaries. The church which plays this important part in the training of our ministers is rendering a valuable service.

The local church needs, furthermore, to become aware of the im-

portance of helping the seminaries maintain their program. This means financial support.

The Role of Seminary

The Theological Seminary bears a major share of the responsibility for training pastors for rural leadership. Progress has been made but not enough courses in Rural Church, with worthy academic status, exist in our schools today. The curriculum of many seminaries gives only a token nod of recognition to the rural church and its problems. Such a situation is not wholly the fault of the schools but serves to indicate the need of a coordinated program which will carry all the way through from the local church and its needs to the seminary and its program.

Another responsibility of the seminary is in the area of field work. The laboratory experience which a student receives under supervision is an important phase of his training. The rural church provides such a laboratory where the student can apply the material he is acquiring to the real life situation of a local community.

Total Cooperation

This implies a high degree of cooperation between all of our denominational agencies, state and national. It means coordinated planning and the development of programs.

If there are rural field work opportunities under the supervision of trained and experienced rural leaders, the student will have an opportunity to develop rural leadership abilities during seminary days.

In-Service Training

One of the most overlooked and at the same time most promising areas is in-service training. Many of our ministers have not had full theological training. Some of them have not reached suggested minimum educational standards. Relatively few of them have had courses in rural church or special training for rural church work. This does not mean that it is too late to make this material available to them.

The short courses for rural pastors conducted by many agricultural colleges and the rural church conferences and convocations which are held regularly are excellent in-service training opportunities.

The clinical approach is being used successfully in some areas. Here a group of ministers come together under qualified leadership to study the problems of their churches and to bring to bear upon them the best insight of contemporary knowledge and techniques.

All of these and other in-service methods are available. But in the final analysis, their success often depends upon the understanding and support of the lay leaders of the churches. Participation in in-service training requires time and money. The local church can help greatly by encouraging the attendance of the pastors and making financial assistance available to him.

Technical Aid

• Terming the technical assistance program of the United Nations to the underdeveloped areas "a development of enormous significance in the search for world justice and peace," Dr. Walter W. Van Kirk, executive director, Department of International Justice and Goodwill, National Council of Churches, has published a memorandum on this phase of the UN program.

"Not much publicity" has been given to the UN's concern and activity for this type of work, but "the astonishing thing is that in a 'cold war' environment, so much has been accomplished in so short a time," Dr. Van Kirk reports.

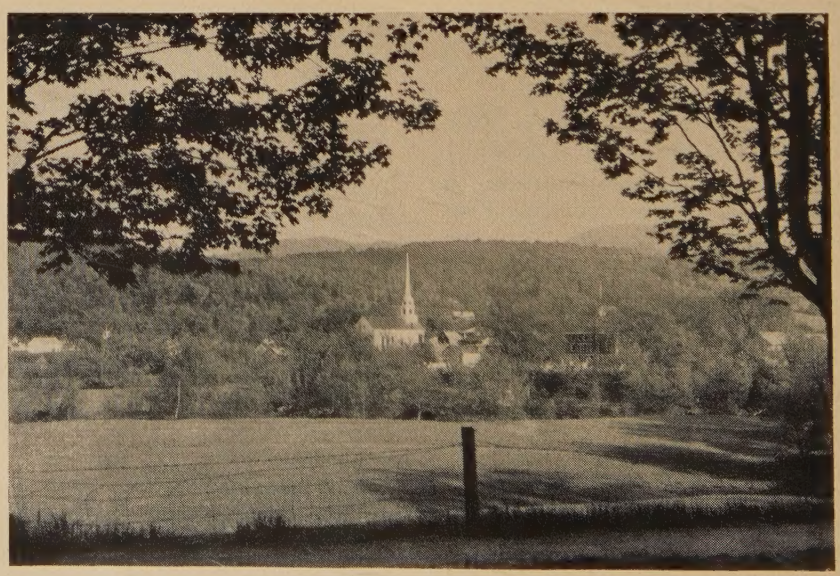
No nation has voted against a resolution in the economic committee of the General Assembly of the UN, now in session in Paris, providing for the continuation and expansion of the program.

It is expected that some $33,000,000 will be available to the UN for technical assistance in 1952, of which $12,000,000 will come from the United States.

Current projects include a rural education center in Ceylon, a health demonstration center in El Salvador, and a program for restoration of the livestock of Burma.

Boy Scouts

• The Boy Scouts of America celebrated its 42nd birthday during Boy Scout Week, February 6-12, 1952. Since 1910, more than 19,000,000 American boys and men have been identified with this great organization. Today over 2,900,000 boys and men are actively enrolled in over 80,000 different units.



Community Church,
Stowe, Vt.

Dr. Schweitzer Returns to Africa

• Dr. Albert Schweitzer has returned to Lambaréné in French Equatorial Africa, after spending four months in Europe. Others sailing for service in the hospital were three nurses and Pastor Vigne, a French Protestant, who will have specific services to the hospital such as supervising workmen, handling business details, and serving the spiritual needs of patients. Sixty cases filled with hospital supplies and drugs were taken along.

Dr. Schweitzer returns to Lambaréné to organize and educate those who must continue the work he has carried on for thirty-eight years. He will supervise the erection and equipment of new buildings for doctors and nurses who are expected soon to follow. He also expects to finish several books—three volumes of Bach Chorales for which he has been under contract since before World War I; the third volume of his philosophy; and the remainder of a new work he has named "The Kingdom of God."

European Activities

In the course of four busy months in Europe, Dr. Schweitzer made a trip to the "North Countries" of Denmark, Norway and Sweden, in order to see persons and committees supporting the work in Africa.

He went to Paris on various missions, including the purchase of supplies and medicine.

On the organ of the village church at Günsbach, his home in Alsace, he spent a number of days making recordings of Bach's music.

At Frankfurt in West Germany, Dr. Schweitzer received the 1951 peace prize awarded by German publishers.

There was not a day, not an afternoon, for rest, and the reserves of energy had to be called upon day by day for "the necessary things." There was not an hour for writing during the European stay.

Dr. William Harvey Wykoff of Iowa City, Iowa, who received his medical training at the University of Arkansas, recently joined the staff of Dr. Schweitzer.

Dr. Wykoff volunteered for this service and was interviewed by Dr. Schweitzer in Europe. Dr. Schweitzer wrote of him, "Dr. Wykoff has had splendid training, and his personality made an 'excellent impression.'"

It is necessary that there be an additional doctor, because the two on the staff at Lambaréné must go on leave.

In "This Week"

"Words to Live By" were recently given by Dr. Schweitzer in "This Week," a widely circulated magazine section of metropolitan newspapers.

Bernard S. Redmont talked with Dr. Schweitzer at Günsbach last summer, asking: "What can one do in daily life to carry out the principle, 'Reverence for Life'?"

Dr. Schweitzer was quoted:

"Seek always to do some good, somewhere. Every man has to seek in his own way to make his own life more noble and to realize his own true worth.

"You must give some time to your fellow man. Even if it's a little thing, do something for those who have need of a man's help, something for which you get no pay but the privilege of doing it. For remember, you don't live in a world all your own. Your brothers are here, too."

Rural Teaching

• W. M. Wilks, a country schoolteacher in Kansas, Oklahoma, was asked what he found attractive about teaching in a rural school. He replied that, besides loving the country, he likes the friendliness and cooperation of rural people—"they usually welcome a visit from the teacher." He also feels that "a rural teacher has a better opportunity to guide pupils and aid them in overcoming their difficulties."

Revised Standard Version of The Holy Bible

• The Revised Standard Version of the Holy Bible is the fifth authorized version in English. The New Testament was completed in 1945 and published in 1946. The final editing of the Old Testament was completed in October, 1951, and the Bible will be published on September 30, 1952.

The National Council of the Churches of Christ in the U.S.A. is the copyright owner. It believes the revision to be of paramount importance, and is devoting a large portion of its activities to intensive promotion of the Revised Standard Version of the Holy Bible.

The publishers of the Revised Standard Version of the Holy Bible are Thomas Nelson and Sons of New York, whose parent company, "Nelsons" of Edinburgh, Scotland, was founded by Thomas Nelson I in 1798. Its principal product has been Bibles which have been brought out in more than five hundred different styles.

The initial print order for the Revised Standard Version of the Holy Bible will have a retail value of more than $5,000,000, the largest in publishing history.

N. H. Congregationalists

• Members of the Congregational-Christian Churches in New Hampshire have been so deeply concerned about the status of the rural churches in their state that they are raising a $500,000 endowment fund to subsidize the salaries of their rural ministers.

The fund will be a memorial to Daniel Webster. It guarantees to life ministers (ministers who promise to devote their lives to the rural ministry) a $2,300 cash salary to which is added automobile expense, mileage, annuity and an educational fund for their children. It can cost the endowment fund $3,200 to $3,400 a year but the amount the church or churches served can pay is deducted, and it is hoped that many churches will become self-supporting within a few years.

Is Craftsmanship Reviving?

BENSON Y. LANDIS

• In a society bent on so-called mass production through the factory system, what place is there for craftsmanship? In factories, men now usually tend machines. When there are assembly lines, the speed at which the line moves determines the speed at which the factory worker labors. The assembly-line worker may have his speed determined for him in an office somewhere. Also, the worker often does not see the final product on which he works, and it has often been said that the most dreadful aspect of the factory system is that the worker often participates without much sense of responsibility for the quality of the final product. "I'm the girl that turns the crank that puts the nut upon the bolt of the thing-a-ma-bob, but I don't know what it's for." So once ran a popular song.

Mind and Hand

This is something different from craftsmanship, where the worker may go all the way with his product, from the creation of the design in his heart and mind, through the transformation of the design to material, and then the shaping of the material with his own hands and his own thoughts. One of the things that makes Millet, for many, one of the greatest of painters is not his technique but his thoughts. Great thoughts were transferred by the painter to the canvas in spite of the fact that the man was no showman, performed no tricks and was actually a poor brushman.

Is this latter thing only for a lucky few who endure poverty and get little recognition after they are dead, or for those who accidentally find a market amid the hurly burly of mass production among a few people who have surplus money? I have heard of professors in a city college discussing the matter when most thought the trend toward mass production was so dominant that craftsmanship could be only a minor aspect of our civilization. A few, 'tis said, were not so sure. My hope now is with those who were not so sure. Cromwell once asked his dogmatic generals to consider, in Christ's name, whether they perhaps might be mistaken. Abraham Lincoln once at a cabinet meeting called for a vote and heard all vote no; Mr. Lincoln then voted aye; and announced that the ayes had it.

Workshops

On a recent vacation tour I visited centers emphasizing craftsmanship in New Hampshire and Vermont. I have also told in a recent issue about a workshop in Willimantic, Connecticut, where one hundred and sixty people concentrated for two weeks in craftsmanship. In New Hampshire the League of Arts and Crafts now has two show rooms that are open the year round and a number more open during the summer months. The center in Concord seemed to me to have much more variety and higher quality than when I was there some fifteen years ago. In Vermont the Society of Craftsmen has several hundred members and now runs the summer school at Fletcher Farm, Proctorsville. There was a craftsman's fair last summer that was so well-patronized that I can't remember the thousands of dollars' worth of products sold.

These are persistent movements. They are the results of labors of craftsmen who live in both city and country. I find a great many rural addresses on lists of craftsmen. I find more rural addresses among craftsmen than on the lists of delegates to denominational and interdenominational assemblies. Soil contact, trees, meadows, fireplaces, and small productive homesteads may have something to do with this business.

Among men accustomed to thinking about cost accounting that would be approved by certified public accountants, there is probably not much use talking about the values of craftsmanship. The return per hour of labor often is low, even for quality output. Marketing is as much of a problem as ever. The real satisfactions for most craftsmen must apparently come in the realm of the intangible.

Satisfactions

The significance of work with the hands I would put first in my own personal evaluation of craftsmanship. Long before there was modern medicine with all its pride, there was a French physician who found that many ill people became well if he could get them to work intensively in gardens. Thus elementary health is promoted by craftsmanship. The well seem to have a better chance to stay well when they work with satisfaction with the hands. And the ill often make better progress when they are able and willing so to work.

Then there is the obvious and commendable pride of workmanship. This has always been one of the primary motives in life. It is discouraged in factories, in my personal experience. It is encouraged in husbandry and in the productive home. One of the greatest of home crafts is still the baking of bread and cakes and pies. Is there anything of more value at certain moments when one is very hungry than a beautiful pie of appropriate content—if one was born in a pie belt where it was once served three times a day?

Next, I believe craftsmanship will live and may revive because I believe the family farm will not go down before the onslaughts of larger scale operations and concentrations of ownership and control. (The corporation income tax is apparently limiting the extension of corporation farming.) There continues to be a special relationship between the family and the vocation of agriculture.

Home or Market?

On the family farm, cooperation among members of a family is encouraged and enhanced. On the family farm, the crafts associated with the home may be encouraged. There will be not only quilts, aprons and rugs, but also furniture, metal work and pottery. Much of this will be for home use and not for sale. Some may go out into the wide world.

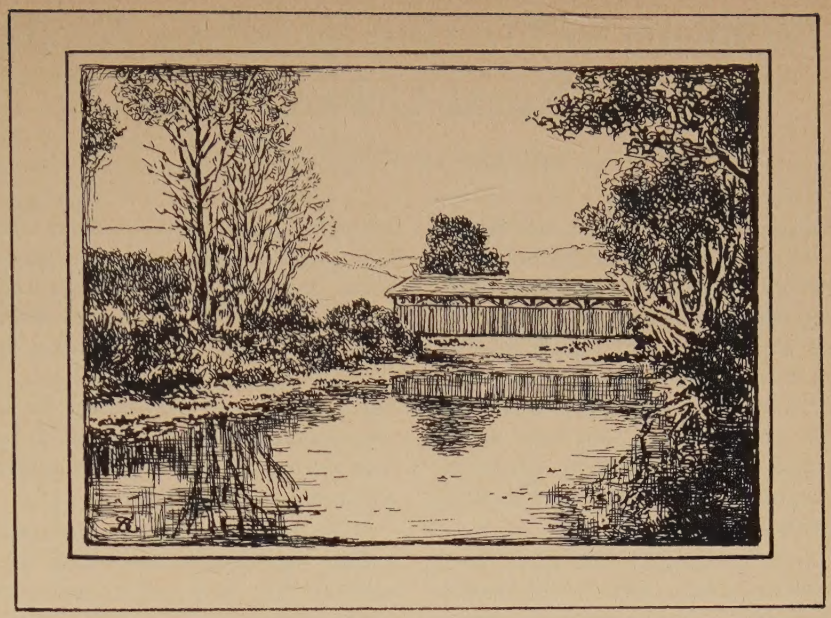
Robert Frost once told me he

wrote all of his poems first for his own satisfaction and then later many of them were sent out into the world. I had a feeling that some had been around the house for quite a while, and that certainly did not make them poorer poems. Just as poems are best alone for a while, so the work of the craftsman can be good when done for one family alone.

My final personal brief for craftsmanship and against mass production is that I believe mass production is costly, on balance, and in perspective. Is a modern automobile inexpensive? If so, to whom? Have we not accompanied mass production, which presumably might produce low-cost goods, with a highly complex distribution which is costly? I have always liked the attitudes of those Vermont people who made a plea for a group of small dams rather than one big dam. Their plea, as I recall it, was denied, as one would expect in the modern world. But in that world numerous handlings and impersonal attitudes soon lead to personal irresponsibility.

So that craftsmanship is on the side of the things that matter most, including the home, the family, the region, the farm, the integrity and health of the person. I hear it may yet play a role in churchmanship, in a day when churchmen seem to be absorbed only with immediate problems. Crafts are coming into churches big and little. Too often they are only auxiliary, sort of second-class citizens. Little children are taught crafts so that they will find the church school interesting, so it often seems. Crafts are used to teach something not crafts.

May it be that the kingdom of crafts, like the kingdoms of poetry and painting, can be brought within hailing distance of the Kingdom of God? A. E. once wrote that he had brooded over the marriage of heaven and earth as foretold by the prophets of old. He had seen no signs of the union taking place, but he had often speculated on how they might be brought closer together. Just as education, in spite of all the damage the mechanists can do, is in its highest reaches, a spiritual process, so craftsmanship can be an affair of the spirit.



Drawing by Donald A. Sprout

It may aid in appreciation of "that which is highest and best in experience," which is what a theologian once told me that worship is.

Scripture for Husbandmen and Craftsmen

From Ecclesiasticus 38, the Goodspeed Translation:

"How can the man who holds the plow become wise
Who glories in handling the ox-goad?
Who drives oxen, and guides them at their work. . . .
He sets his mind on turning his furrows,
And his anxiety is about fodder for heifers.
It is so with every craftsman and builder,
Who keeps at work at night as well as by day.
Some cut carved seals,
And elaborate variety of design;
Another puts his mind on painting a likeness,
And is anxious to complete his work.
It is so with the smith sitting by his anvil,
And expert in working in iron;
The smoke of the fire reduces his flesh,
And he exerts himself in the heat of the furnace.
All these rely on their hands;
And each one is skilful in his own work;
Without them, no city can be inhabited,
And men will not live in one or go about in it.
But they are not sought for to advise the people,
And in the public assembly they do not excel.
They do not sit on the judge's seat,
And they do not think about the decision of lawsuits;
And they are not found using proverbs.
Yet they support the fabric of the world,
And their prayer is in the practice of their trade."

Forward Then!

• "Forward in the name of God: graft, set, plant, and nourish up trees in every corner of your ground; the labor is small, the cost is nothing, the commodity is great; yourselves shall have plenty, the poor shall have somewhat in time of want to relieve their necessity, and God shall reward your good merits and diligence."

—An Old English Herbalist

Problems in Meeting Religious Needs in the Rural-Urban Fringe*

SAMUEL W. BLIZZARD, JR.

• Census data for 1950 made headlines when the phenomenal boom in suburban growth was reported. For a long time the trend in the United States had been for population to migrate from the country to the city. This movement still continues, but at the same time a new and more sensational shift is taking place in the movement of people to the suburban areas.

The suburbs are America's current boom towns. This is part of the urbanization process that has been going on in the United States for over a century. Areas in the open country that were used for farming purposes are being turned into residential developments. Farmers find themselves plowing fields that are increasingly being invaded by the sidewalk and other symbols of urban life. This has changed the process of life radically in these rural areas and has altered the social structure.

A Problem Area

While residents of the suburban areas prefer some of the residential advantages of the country, they are related economically and occupationally to the city. There is a daily trek of people from the suburb to the city for work or other business requirements.

Country stores are overwhelmed by new customers. Schools are bulging with new students. Housing becomes scarce even though building may be going on at a fantastic rate. Real estate values rise suddenly so that the farmer cannot afford to cultivate his land.

In the central cities, to which these suburban areas are related, these new developments create problems also. Cities with fixed debts and expenses connected with their service systems find that many of their taxable citizens have moved out of the municipality, and yet the city must continue to provide some of these services. It continues to provide police and fire protection, food inspection, sanitation facilities, and the control and regulation of business. Some of the businesses in town lose customers because the urbanite shops are near his home.

The resident of the suburb would rather live on the life blood of the central city and enjoy its services without contributing to the nourishment that it needs to sustain itself.

New Type of Society

The movement of people to the outskirts of the city has meant that a new type of society is evolving in the United States. Suburban society has taken certain features of both rural and urban life, and has welded them into its own type of culture.

What are the reasons that lead people to move to the fringe? First, the development of transportation and communication in this country has made it possible for men to live further from their place of work without lengthening the time required to reach their factory, or office, or place of business.

Second, the availability of desirable housing and building space in the city is becoming increasingly limited. Residence in the fringe is one of the alternative opportunities for overcoming urban crowdedness.

Residents wish to own their own home and raise some of their food. They wish to have a better place in which to rear their children; they are looking for lower taxes and cheaper living. Their personal reasons are a blending of sentimental ideas about rural living and the practical point of view on housing facilities and community life.

Occupationally and economically, the suburban community is dependent upon the city. Many of the specialized organizations and institutions which suburban communities need are located down toward the heart of the city; hence the fringe area tends to lack a sense of community spirit.

Much of the religious participation of the fringe dweller is centered in his old down-town church. The church that is planning a program for fringe dwellers must adjust to this fact.

The great number of children in the fringe area not only creates a special demand for Christian education, but it also places a heavy burden on the families in the community. The children are at an age where they create a financial problem in the household and are in competition with the church in its financial needs.

New Frontier

Religious people have always recognized the call of the frontier. The fringe is the new social and geographic frontier in America.

Churches that wish to survive or prosper in this type of community must be prepared to serve the new as well as the old resident. The officers and leaders of the churches must be sensitive to the unique needs of the new residents.

Religious Program

The local church will adapt its message and program to the needs of its local constituency. It will avoid duplicating the services of other community organizations. However, it will try to coordinate its program with that of other agencies and seek to avoid unnecessary competition and possible conflict.

Churches in the suburban area will provide a family program and adjust their program to the needs of the type of family that lives in their area. They will have a liberal policy about the use of their building for recreation and other community programs.

Again, suburban churches will be sensitive to the special needs of newcomers as they move into the community.

Finally, Christian education will be given a high priority in the sub-

* From an address given at the National Presbyterian Town and Country Conference, Champaign, Illinois, October, 1951.

urban church to provide training for the high proportion of children of school age.

Marlboro College

• Marlboro is a four-year co-educational college of liberal arts, science and music. It received its charter from the State of Vermont in 1946, and is authorized to confer the degrees of Bachelor of Arts and Bachelor of Science, and Master of Arts and Master of Science.

The college is located on a five hundred acre tract of open country just outside the town of Marlboro, Vermont, between Brattleboro and Bennington, about one hundred miles from Boston and two hundred from New York.

Enrollment at present is limited to one hundred and twenty students, but the number will be increased to two hundred when dormitory facilities become available.

Cooperation

Student participation in the administration is achieved through joint student-faculty administrative committees. Two outstanding features of the college are the town meeting form of government and the work program. Students, faculty, and administration join together in putting the theories of democratic government into practice by getting together and working out their common problems.

The academic year consists of two semesters, but the college also conducts a summer school, usually held in Brattleboro. It also holds a summer school of music and a fiction writers' conference.

Marlboro is accredited by the Vermont State Board of Education, the Federal Security Agency, and the Veterans' Administration, and is a member of the College Entrance Examination Board.

Educational Aim

One of the foremost among the many problems in education today is that of overcoming the separation between learning and living. Marlboro approaches this matter as directly and simply as it can, using its own circumstances—its very limitation, in fact, as the logical point of departure, involving the student promptly in some aspect of building and making his own college, and his own life.

The fact that Marlboro College is young, that it is limited in size, and that it is necessarily integral to the Vermont countryside upon which it is situated, makes obligatory a lively student participation not only in the classroom but in the affairs around him. The college buildings themselves originally were barns and the homes of farmers, the surrounding acreage is Vermont farmland, and the nearby neighbors are men who toil on the land, rear families, and fulfill their duties as citizens.

Marlboro seeks in its curriculum to assist the student in acquiring the basic skills and habits of thinking that will fit him for effective citizenship. Marlboro is also aware that aptitudes and inclinations differ; consequently, it provides additional courses, most of them related organically to the basic ones, in which particular interests can be pursued. Marlboro recognizes the value and necessity of estimating student work and the keeping of records, but it strives to encourage the student to pursue a course for the love of learning and the acquisition of knowledge.

Preaching Mission in Rural S. C.

• When an evangelistic preaching mission was held last fall in the Cedar Grove Lutheran Church in rural Leesville, South Carolina, invalids "were carried bodily into the church or placed on wheelchairs to hear the Gospel," according to a report given by the Rev. J. Russell Boggs, pastor of the church, in a recent issue of *The Lutheran*. "As many as five hundred people came each night to participate . . . the entire community heard the singing of old favorite hymns as the amplification system which broadcast the service could be heard for several miles."

Collects in Spring

RALPH GRIESER

I

Thou Creator of the seasons, melting the snows to water the earth in springtime; Grant that our burning tears of repentance may prepare our hearts for a harvest of good deeds; that thy Almighty power may be acknowledged by our neighbors; through Christ our Lord. *Amen.*

II

O God, who stirreth the conifer by our window, and bringeth a new brightness to its winter-darkened green; Stir our hearts with the joy of Easter; that our lives may be attractive witnesses of Thy love; through Jesus our Lord. *Amen.*

III

Thou who didst create every winged bird after its kind and the meadow-lark who sings the songs of spring; Put on our lips the hymns of love from above; that we may drive away all sadness from the lives of our family and friends; through Him who praised Thee with His whole being. *Amen.*

Purposes of This Journal

The purposes of this Journal are:

A. To encourage cooperation among rural churches.

B. To improve the administration of the local church, this to include organization of the church, finance, religious education, community relationships, and the training of lay leadership.

C. To stimulate the development of a Christian philosophy of rural life, this to embrace ethical issues in agriculture, social reconstruction, and government programs; and the content of the minister's message.

Part of Larger Program

The Journal is an important part of an enlarged "cooperative rural church program" that will encourage a national "rural church movement."

Guilford Recreation Club

HARRISON BROWN

• Take a fifteen-acre swamp. Not that there's any particular reason why you should take it because hardly anyone—or at least anyone without a great deal of imagination—would want it unless, perhaps, it was because of the old sugar bush and the tumbled-down mill that went with it.

The aforesaid ingredients add up to a bit of scenery which is common enough in northern New England, but they need more explaining. In the first place, you'd better have them in a strictly rural little town of less than seven hundred population, a town like Guilford, Vermont. Then they'll need some preparation.

Recipe

First, add a club—the Guilford Recreation Club in this case—of about two hundred family memberships, each family paying the huge dues of one dollar yearly. Then add liberal dashes of Yankee make-do and ingenuity, great gobs of persistence and sweat and huge quantities of imagination, enthusiasm and neighborly spirit. Flavor strongly with pure essence of generosity.

Let this mess stew busily for about a year. And then, if you're lucky, you'll have something like the Guilford Recreation Club's Whittemore Park, which includes a first-class baseball diamond, a horseshoe court and a sylvan picnic ground. Next year there'll be a natural swimming pool.

We've given the recipe for Whittemore Park. But you've got to have something to get the stew rumbling around and working—a catalytic agent or whatever the chemists call it. In the case of Whittemore Park, this was a fortuitous circumstance which looked, at first, like a piece of pretty rotten luck.

Ball Park

Vermont farm boys, like farm and town boys the whole country over, love to play ball. They have a lot of room for it, too, in a state which still has more cows than people. But the glaciers, in their rumbling and Jovian way, left a lot of jagged boulders and smaller dornicks sticking up around the verdant cow pastures and untidy Mother Nature, with her junipers and hardhack, did very little to help in the way of providing original ball parks.

Well, one evening in the late spring of 1949, the boys were enjoying their after-supper ball game when one of them took a header and injured an eye so badly that he had to go to Boston for treatment. Trips to Boston come high, especially when they include a specialist and hospitalization. But the neighborly spirit came to the rescue. In July there was pick-up game between the married men and the single ones for the benefit of the injured player. The people came flocking from miles around to razz and to root, all paying their hard-earned cash for the privilege. The game was a huge success, enjoyed by everyone.

It was this very game that was the germ of Whittemore Park.

Those who Helped

Now Guilfordites, like people anywhere, must realize that names make news—and all who worked on the park project have names. But like presidential assistants of a less self-reliant circle, they all seem to have an intense passion for anonymity—at least when it comes to Whittemore Park. It was a terrific job to pry some of these park-builders loose from their monikers. Only a few can be given.

Two of the contributors are Bill Searles and Leon Ogden, baseball fans and good neighbors both. They got to wondering why a real club could not be organized to provide a safe field. Their talk got around to neighbor Bert Whittemore. He told Leon and Bill that he had an alder swamp that wasn't much good but that the club-to-be could have it if they wanted. The club wanted, all right, and Bert accordingly deeded the fifteen acres of muskrat land for free, thereby giving his name to the project. He also deeded the sugar bush, with the only reservation that he be allowed to gather sap there in the spring of the year.

With the formal organization of the club in August of 1949, the land-deeding fever became contagious. Joe Borkowski, owner of land abutting Whittemore's, donated a strategic quarter-acre or so needed for the infield. Lawyer Dick Gale, from nearby Brattleboro, searched the title, drew the deeds and told the club to forget the bill. The town clerk waived the recording fees.

Organization

But we're getting ahead of ourselves a little. The club had to be organized before it could be a land owner. This was duly done. Every Guilford family was solicited and almost every family paid its dollar dues. There were no ringers. Every membership is held by a bona-fide Guilford family or by summer residents, former residents or owners of property within the town. Ten dances at the Guilford Grange Hall netted about one hundred dollars for the club and there have been money donations, too.

But the big story of donations to Whittemore Park is not that of money but of time, muscle and sweat. There are plenty of farmers in Guilford and farmers mean trucks, horses, tractors, doodle-bugs, to say nothing of shovels, axes and picks. In the drive for help, not a single refusal was met. A total of about two hundred different strong backs worked on the job, with a fair Sunday bringing out as many as fifty of them and a Saturday afternoon drawing between twenty-five and thirty.

Musical Contribution

There were donations from those who could not contribute labor and all told, these amounted to about seven hundred dollars. Neighbor Rudolf Serkin happened around one afternoon to do a job of sidewalk superintending on a bee of pulling and hauling rocks. Willing enough and full of good wishes, he felt that perhaps he ought not to risk his famous hands at such chores and no

one disagreed with him. So the noted pianist went home and promptly sent the club a check for one hundred dollars.

But Mr. Serkin was no man to stop at a heavy job of looking on, even if he did follow it up with a generous check. One perfect Sunday afternoon he and a Steinway showed up in the little church at Guilford Center and he played—just for his good neighbors, with the Club and the Grange sharing the proceeds. The Guilfordites showed up in their Sunday best, the year-round summer people in their sloppy duds and the Brattleboro people just conventional. They heard thunderous Beethoven and lilting Chopin and had about the best musical afternoon of their lives, leaving several hundred more dollars in the Club's kitty and wishing it had been more.

By the time gold and scarlet leaves had withered and the autumn snows of 1949 were descending, the Guilford Recreation Club had its ball park—in the rough, at least—for a cash outlay of $312.24!

Other Attractions

There's a lot to a park besides a place to play baseball and Whittemore Park is not lacking in other attractions—the picnic grove, for instance. The sugar bush which Bert Whittemore threw in with the alder swamp is a mighty attractive place in the heat of the day. The youngsters can play in the shade while the women tend the fragrant sizzling hamburgers and the men sneak off to the car for another cold one.

Once busy only at mud-time, the grove now has tables and fireplaces which are used all during the warm weather. Lumber for the tables was donated and they required only a bit of rough carpentry to be thrown together. The fireplaces—and they all draw—cost a total of $34.40. All of which was for mortar cement and iron grills. A professional mason—another man with a passion for anonymity—gave of his time and skill in their building. Volunteers fetched stones, water and sand and did their mighty stint of heaving and groaning.

Swimming Pool

The swimming pool is a certainty for 1952, thanks first to the generosity of another donor, Clarence Holden, who lives nearby. Mr. Holden deeded to the Club a plot of land two hundred feet by three hundred. This sounds about as romantic as a downtown city lot unless you've seen the place.

Already the rock-and-concrete dam has been built, anchored to the granite ledges of old Vermont. No barren rectangle this, reeking of chlorine but a beauty spot with a backdrop of thick green forest. The stream is pretty cold, of course, but you can't have everything.

An old mill stood at the site last year and at first there were high hopes that it might be converted to a bathhouse. But inspection revealed that it was tumbling to moss and ruin and however picturesque these may be they are but a poor substitute for sound construction. So the mill was pulled down. But the Guilford Recreation Club members are not worrying much. With money in the bank and a community spirit which for two years almost literally moved mountains, they are not likely to be discouraged by a medium-sized job of neat carpentry.

—Reprinted from *Recreation*, with permission

Shirley Greene in Washington

• Announcement has been made of the appointment of Shirley Greene to the position of Executive Secretary for the National Council on Agricultural Life and Labor, 1751 N Street, N.W., Washington 6, D. C.

The National Council on Agricultural Life and Labor is a non-profit, non-affiliated council of national and regional agencies, and of individuals, seeking to improve the living and working conditions of low-income groups in our farm and rural population.

This is a part-time assignment for Mr. Greene, which he is combining with his work for the Council for Social Action of the Congregational-Christian Churches. His address will continue to be Merom, Indiana.

Pastoral Parson

• Generally speaking, the church seems slow in meeting the challenges with which it is faced. There is a reason for that seeming slowness, however. It lies in the fact that religion is so close to the heart that even what may appear to be but a minor change to some, looms large and questionable in the minds of others.

The common complaint seems to be that the people in our churches and communities do not know each other well enough. They have speaking acquaintance, to be sure, or may even know the history of each others' families fairly well. But, like the preachers themselves, they have allowed circumstances to interfere with the growth of real friendships. The greatest lack lies in the failure to spend hours together on the common play, or work level.

How do we meet this problem? It depends upon the type of community. Whatever the plan followed, each is an individual community's effort toward the attainment of the same goal—neighborliness. The common thought seems to be that when radio, television and easy travel widened our horizons, we loosened our community ties too completely, and we still need our neighbors if we would have our neighborhood congenial. . . .

—Rev. Andrew A. Burkhardt
in *The Rural New-Yorker*

Essay Contest

• The Joint Department of Stewardship and Benevolences of the National Council of Churches of Christ in the U.S.A. is sponsoring a national essay contest, which is open to undergraduate students in church related colleges.

The purpose of the contest is to stimulate interest in the field of "Christian Stewardship," which is the theme of the contest.

The winner of the Joint Department contest will receive an award of $100, in addition to the award given by his cooperating denomination.

8 Ideas from the Rural Church Center

FELIX MILAS[1]

• I went to the Rural Ministers' School at Green Lake last year and again this year to find solutions to some of the problems in my churches, and to learn new methods in promoting the program of the churches.

Everybody likes to talk about his particular church and to offer his own views. While at Green Lake, all the other pastors talked about their churches, and we were happy to compare notes.

Green Lake gave me eight ideas. I have applied five of them to my churches.

Lay Leaders

I had been having great difficulty in obtaining teachers and leaders for our Sunday school classes and our young people's work. Miss Jane Bennett, a missionary from New York state, suggested that, instead of looking for a teacher for each class, we look for two. This seemed impractical at first. Here I had been struggling to get one teacher and she suggested I get two. However, after I arrived home we prayed about this idea and the Lord was gracious. We now have ample teachers and leaders in our church.

Child Training

You who have been to the Rural Ministers' School recently can testify to the graciousness and patience of Mrs. Mark Rich who taught us handicraft and visual aids. She worked diligently so that we—in turn—could go home and instruct our children. This was the second idea we put into practice. It aided greatly in bringing and interesting the children in our weekday church school and vacation church school.

The plan of the weekday church school and vacation church school came from Green Lake. We received detailed instructions for setting up and presenting such a program. All but three of the children in our public school attended our weekday church school. In my wife's class, where there were twenty-eight children ranging in age from nine to twelve, twenty-five accepted Christ as their Lord and Savior.

Publicity

The fourth point was learned in a course of journalism taught by Professor Andrew Hopkins of the University of Wisconsin. He taught us how to get news and publicity into the papers. He told us how to approach an editor and persuade him to publish church news. Clippings prove the results I obtained from this course. Professor Hopkins' methods worked. Our editor now not only gives us front-page space for our pictures and articles, but also publishes our church editorials, news, and prints our posters and cards—all without cost.

Fund Raising

The fifth idea was given to me by the Rev. Clyde Leeds, of the Disciples of Christ, who analyzed the parables of Jesus. He mentioned a "God's Portion Program" presented in his church. He told the class that he would give the program to those who were interested and they might try it out in their own churches. He then explained and outlined the program for us.

Our church sponsored this program during the past year with great success. Nineteen souls were saved, eleven hundred dollars were earned, and a group of farm buildings were given to the young people by a firm of contractors. The house, a garage, barns, and a number of other outside buildings were included in the gift. Our members razed the buildings and the lumber is now outside the parsonage.

The editor of our paper responded enthusiastically, giving us a great deal of publicity.

The best part of all, however, was the fellowship we had at the Rural Church Center. When Wednesday came, we were most reluctant to leave. This illustrates that spirit of fellowship which Dr. Mark Rich has mentioned.

I gathered eight ideas at Green Lake and have already used five successfully. But the Rural Ministers' School gave me something more than ideas—it introduced me to a fellowship of rural pastors which I shall always enjoy.

—Reprinted from *Baptist Leader*

[1] Rev. Felix Milas is pastor of the First Baptist Church, Cannonsville, N. Y.

Dutch Farm Group in Alabama

• Led by the Rev. W. Englebert Eggink, a forty-year-old minister of the Dutch Reformed Church, thirty-five persons came to the United States from Holland late in 1951 as pioneers in a new settlement project. They have settled in Daviston, Alabama.

The men plan to work for American farmers for a year, acclimating themselves to their new surroundings. Then they will divide a tract of land which has been purchased for them, and run dairy farms.

In addition to directing the project, Dr. Eggink will become minister of a Presbyterian church in Daviston. Dr. Eggink said the group left their homes in Holland and came here with a "true pioneer spirit to open new areas in the South for Dutch farmers who want to emigrate here."

Vermont Study Clubs

• One thousand Vermont farm families in seventy-five neighborhood study clubs practice grass roots democracy, according to Don Elberson of the state Farm Bureau which sponsors the clubs. They talk over almost everything, from the state's merit system to the Food and Agriculture Organization. The clubs do not endorse political candidates but have discussed candidates' qualifications, and spur interest in town meetings. They also encourage the growth of credit unions among farm folks.

Kentucky Home Town Meeting

• The Bureau of Community Service of the University of Kentucky, in cooperation with the Kentucky Agricultural and Industrial Development Board and the Kentucky Chamber of Commerce, held the first annual Kentucky Home Town Meeting last fall.

About five hundred people from ninety different counties came for the one-day affair held in Lexington. The morning session was devoted to a Community Roll Call at which community representatives told briefly of what their major community accomplishments had been and what the significant current problems were.

The afternoon was devoted to round tables on community development and related subjects. The main program of the evening was a panel discussion of leading industrialists on "Why We Came to Kentucky" under the moderatorship of Dean Cecil C. Carpenter, College of Commerce at the University of Kentucky.

Many of the community representatives have put into effect ideas garnered at this meeting and there is a strong demand that it be repeated next year.

Rural Life Sunday

• Rural Life Sunday, the fifth after Easter, or Rogation Sunday, will be held on May 18th this year.

The Department of the Town and Country Church has published an Order of Service for use by a congregation. It has been prepared for the Department by Dr. George Kerr, Director of Town and Country Church Work for the United Presbyterian Church.

Copies may be obtained from your cooperating home mission board or from the Department of Publication and Distribution, National Council of Churches of Christ in the U.S.A., 297 Fourth Avenue, New York 10, N. Y., at the following rates: Single copies, 5 cents each; 100 copies or more, $2.60 for each 100 copies. Carriage extra on quantity orders.

"Religious Ideals in the Highlands"

• Religion plays a chief role in the life of the people in the Southern Highlands, writes Edwin White in a recent issue of *Mountain Life and Work*, quarterly publication of The Council of Southern Mountain Workers, Berea College Station, Berea, Ky.

Mr. White has worked with the Southern Highlanders for a quarter of a century as a minister and community leader, and is at present minister of three Presbyterian churches in and near Kingsport, Tenn. He says the people talk about religion "readily and with interest . . . the people of the Bible are discussed as if they were contemporaries . . . but not much of the talk has anything to do with applying religion to daily life."

Religion in the southern mountains is primarily a lay movement, laymen and women often carrying on activities without any help from a trained minister.

The Southern Highlander demands a religion of power. The hindrance to progress, Mr. White says, lies in the fact that "too many are looking for some strange kind of power and for religious experiences that do not have much connection with the rest of life. The preaching of salvation from sin, meanness, selfishness and fear comes as a strange doctrine to most mountain people."

National Conference of Indian Workers

• The Triennial Conference of the National Fellowship of Indian Workers will be held at Green Lake, Wisconsin, June 30-July 5, 1952. All who are engaged in church work among the Indians are cordially invited to the Conference. Native ministers and lay workers are especially urged to attend.

Information concerning registration, transportation and rates may be procured from the Rev. G. E. E. Lindquist, 7 Winona Street, Lawrence, Kansas.

Book Review

Indians in Transition. By G. E. E. Lindquist. National Council of Churches of Christ in the U.S.A., 297 Fourth Avenue, New York 10, N. Y. 1951. $1.00.

This study is a factual report of social and religious conditions among the Indians of the United States and the progress made by Protestant missions in the field.

Field Representative for the Division of Home Missions of the National Council of Churches, the author has served the Indians for more than forty years.

In this survey, Dr. Lindquist stresses the unique place occupied in the Indian country by the church. Its emissaries have represented not war and bloodshed but peace. It has pioneered in education and blazed new trails in the ministry of healing and mercy. It has worked to bridge racial and tribal barriers; to stabilize family life; to educate for law and order; to eliminate exploitation.

Yet *Indians in Transition* is candid in pointing out where the church has fallen short and where its emphases need shifting. It recommends better orientation of missionaries to Indian culture; increasing use of qualified native leaders in responsible positions at salaries commensurate with those of white leaders; appointment of Indian personnel in other than Indian fields.

Recognizing the present transitional state of the Indian, the study admonishes both church and government to help him overcome the sense of inadequacy and fear created in him by prolonged and specialized protection. It recommends a definite goal of fifteen to twenty years for the ultimate release of Indians from federal wardship. It urges the church to give the Indian not only an understanding of its spirit and teaching but a responsible share in its life.

"It is high time to cease to think of the Indian as being different," Dr. Lindquist believes. "Our government and our churches owe him more because he is a human being than because he happens to be an Indian."

—Louisa R. Shotwell

In-Service Training for the Minister in Town and Country — 1952

A Description of Schools, Institutes, Graduate Courses to be held by Agricultural Colleges, Theological Seminaries, etc.

• The main purposes of the sessions held are: (1) To help ministers become acquainted with tested methods of town and country work. (2) To assist them in securing an understanding of the trends and problems of modern country life. (3) To develop fellowship among ministers in town and country. (4) To increase contacts of ministers with agricultural leaders. Certain of the home mission boards of religious bodies offer a limited number of scholarships to country pastors. Ministers interested should communicate with their boards to learn if scholarships are available and on what terms.

SCHOOLS IN WHICH GRADUATE CREDIT IS OBTAINABLE

Date	Name	Person to be Addressed
June 16-July 23	**Farm Survey School** Iowa State College, Ames, Iowa	Dr. Calvin Schnucker
June 17-July 17	**School for Town and Country Ministers** Iliff School of Theology, Denver, Colorado	Dr. Herbert Stotts
June 23-July 25	**Interdenominational School for Rural Leaders** Garrett Biblical Institute, Evanston, Ill.	Dr. Rockwell C. Smith
July 7-25	**Oberlin Graduate School of Theology Summer School** Oberlin, Ohio	Dean Leonard Stidley
July 14-August 1	**School for Town and Country Ministers** Westminster Theological Seminary, Westminster, Md.	John B. Howes
*July 28-August 14	**Town and Country Institute** Emory University, Emory University, Ga.	Rev. Earl Brewer
*July 28-August 14	**Town and Country Institute** Gammon Theological Seminary, Atlanta, Ga.	Dr. Harry Richardson

* Emory and Gammon provide exchange of leadership.

SCHOOLS AND INSTITUTES FOR TEN DAYS OR OVER

April 16-May 1	**Training School for Rural Ministers** Rural Church Center, Green Lake, Wisconsin	Ellis H. Dana, Wisconsin Council o Churches, 308 Washington Building Madison 3, Wisconsin
June 24-July 3	**Cornell Town and Country Summer School** Cornell University, Ithaca, N. Y.	Stanley E. Skinner, Barnes Hall, Ithac N. Y.
July 7-18	**Rural Leadership School** Michigan State College, East Lansing, Mich.	Paul Miller
July 7-18	**Summer School of Christian Education** Faribault, Minn.	Rev. John M. Wilson, Dean, 122 W Franklin Ave., Minneapolis 4, Minn

SCHOOLS AND INSTITUTES OF ONE WEEK OR LESS

January 16-17	**Town and Country Church Conference** Kansas State College, Manhattan, Kansas	Prof. R. C. Hill
January 30-31	**Vermont Rural Life Conference for Pastors** University of Vermont, Burlington, Vt.	Dr. Robert Carter
January 28-30	**Rural Pastors' Short Course** University of Illinois, Champaign, Ill.	Dr. D. E. Lindstrom
April 22-23	**Rural Leadership Institute** University of Kentucky, Lexington, Ky.	Ralph J. Ramsey
June 9-11	**Knowles Institute for Town and Country Ministers** New Jersey College of Agriculture, New Brunswick, N. J.	Dr. Charles A. Thompson
June 30-July 2	**Rural Pastors' Conference** A & M College, College Station, Texas	Prof. Daniel Russell
June 16-20	**Conference for Town and Country Pastors** Pennsylvania State College, State College, Pennsylvania	Prof. William G. Mather
July 7-11	**Rural Ministers' Summer School** Virginia Polytechnic Institute, Blacksburg, Va.	Dr. B. L. Hummel
July 15-18	**Leadership Institute for Town and Country Churches** Oregon State College, Corvallis, Ore.	Dr. E. W. Warrington
July 30	**Conference for Rural Ministers** Purdue University, Lafayette, Ind.	Dr. J. Edwin Losey
August 19-21	**Short Course for Rural Ministers** College of Agriculture, Fargo, N. D.	W. J. Lawrence, 13 Roxy Bldg., Farg N. D.